

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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DESIGN OF GOD IN THE CONSTITUTION OF MAN.

BY PRESIDENT AMASA M. LYMAN.

(Continued from page 292.)

In continuing the investigation of our subject, before taking leave of the Old Testament Prophets, (whose prospective reading of a future of glory and greatness, in the history of Israel, enabled them to hope for the triumph of truth, amid the idolatrous perverseness of the people around them,) we will introduce the saying of the Prophet—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isaiah ix. 6, 7.)

In the foregoing quotation there are several points of no trivial import brought to mind as indicating the designs of God in his dealings with Israel and the world. First, we are told that on the shoulder of the child the government should rest, thus showing the existence of a kingdom over which such government should extend, as the existence of a ruling power ever

implies the existence of persons or things ruled.

The nature of this rule or government is indicated in the character of the ruler as the Prince of Peace, thus showing that God designed to establish a government of peace to rule the world.

Of the universality of this rule and government we are assured in the declaration that "to the increase of his government and peace there shall be no end." Thus is most clearly evinced the perfect coincidence of the "government and peace" of Isaiah, with its eternal increase, and the "kingdom" of Daniel, which, when set up, should break in pieces all other kingdoms and stand for ever, pointing to the same time and the accomplishment of the same work for the realization and fulfilment of what they saw, and of which they spoke and wrote for the comfort and edification of Israel, by leading their minds ever to the great future for the realization of their highest hopes, and the attainment of the glorious destiny determined for them in the purposes of their being, and revealed in the covenants made with their fathers.

Having thus far followed the Scripture history of the dealings of God with Israel, to learn the purpose that induced

his actions, we approximate the time when these important questions are to receive a more full and perfect solution in the personal revelation and ministry of the humble Nazarene as the Son and heir of God. To the person and teachings of Jesus as reflected in the Scriptures we look for the highest and most perfect historical evidence on record for our enlightenment.

While we look to Jesus, the Son of God, as the Scriptures reveal him to us, for the faithful and true reflection of his Father, (as the Scripture testifies he is the brightness of his Father's glory, and the express image of his person,) we should be careful to take in all the points of his character as they are severally presented to us. In the quotation from Isaiah we have an indication of the character and extent of his greatness as "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Having learned from the Prophet of the greatness and glory of Jesus as the representative of his Father, in order to learn how perfectly this greatness was adapted to the accomplishment of the work of human redemption as the great purpose of his mission to earth, we will consult the history of the same as given in the Scriptures by himself, and those directly and intimately associated with him during his brief and eventful pilgrimage in the earthly home of fallen, degenerate humanity, where we may glean rich instruction as to his greatness and power, and the manner in which they were made to subserve the accomplishment of his mission of love and mercy to mankind, thus showing to the truth-seeking and truth-loving soul the chief excellencies of the Gospel above all man-originated systems of religion, in its adaptation to the formation of that great social organization that in the purpose of God is to rule the world, making the earth with its teeming millions one universal scene of truthful purity and virtuous happiness, thus proving the design of God in the development of his Church and kingdom to have been none other than to extend to an illimitable infinitude the circle of intellectual human happiness.

We now turn our attention for a brief moment to the consideration of the

circumstances under which Jesus, with all his power and peculiar endowments as the Son of God, was introduced to the theatre of his earthly mission. Instead of being attended with the gaudy luxuriant surroundings of wealth and power, we find him subject to all the destitution, poverty, and want that characterize the introduction of poor humanity to its earthly home.

Hence we find the infant God, clothed with power as the representative of his Father to accomplish his great and holy purposes in his mission to earth, denied the blessings that cluster around the votaries of wealth. No palace of the great received him; no golden wealth glittered around the manger where he was born the child of want; no liveried herald, decked with golden insignia of high position, proclaimed in the courts of the great the coming of heaven's royal representative; but on the plains of Bethlehem, where humble shepherds watched their fleecy charge, and from the twinkling stars that gemmed the curtain of night, drank in, as they contemplated their shining beauty, rich draughts of heaven's holy inspiration. While in her star-lighted courts, Nature's humble worshippers adored. It was then a seraph left the Sacred Presence, and bore to the waiting shepherds the soul-cheering news that Jesus was born, the guiding star leading them to the manger where the illustrious stranger was cradled. Thus poor, he came to enrich a world; thus meek and lowly, to exalt fallen man to his legitimate position and glory in the paternal kingdom.

The declaration of Jesus, that he came to do the will of Him who sent him, presents his works as the reflection of the purposes of his Father, and the execution of his grand and glorious designs. Of the manner in which he entered upon and prosecuted his work, we learn the following, as recorded in Mark's testimony of the Gospel:—"Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark i. 14, 15.)

In this passage the great truth appears that the Gospel of Christ was the Gospel of the kingdom of his Father;

and another truth is rendered equally plain, which is, that the institutions of the Gospel are the judgments and statutes of the kingdom of God, offered to Israel through Moses, and rejected by them; in consequence of which the law was added, because of such transgression, until the seed (even Christ) should come. He having come as shown, the time for which the law was given was fulfilled as declared in the preceding quotations: the kingdom of God was at hand, when Jesus came preaching its Gospel, preparatory to its being built up or established in power among men; for which cause belief in Jesus and repentance and baptism were proclaimed to the people as conditions of admission into the Church and kingdom of God.

That we may understand the extent of power with which Jesus was clothed as the representative of his Father, sent to do and accomplish his work, see his own declaration—"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." (Matt. xxviii. 18.)

After this declaration of Jesus as to the power he possessed, then follows his sending his disciples unto all nations, saying—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark. xvi. 15, 16.) From this it is obvious that it was the design of God to open the door of the Church to every creature, with the privilege that all might come in.

Some may think that the development of the kingdom of God, as a government, to extend its rule over the nations of the world, was not as a design embraced in the act of sending the Apostles to preach the Gospel to every creature, promising salvation to all that should believe. To such we would suggest that they entertain the supposition that all the inhabitants of the earth had believed, as all had the privilege according to the provision made by Jesus in sending his servants to preach: then all would have been saved, all would have belonged to one church and kingdom, and none other could have existed to have disputed its rule or right to govern the world, as all men would have been subject to its institutions.

The foregoing supposition will enable us to understand what would have been the condition of the world, had all the liberty and the conditions of the Gospel been received and complied with. The result would have been the establishment of one universal church. Did the Lord design it? or was he acting upon principles he did not understand? If the consistency of truth did give character to his actions, then we have an unerring guide to his designs in the indications found in his revelations to and dealings with mankind. From these we have learned his purpose to unite in the bonds of one faith and universal brotherhood his great family, comprising all the nations of men, through the agency of the Gospel of his kingdom, thus bringing into the field of active operation for the development of his mighty empire no force but that of moral suasion, and no power but that of truth, the light of which should dissipate the clouds of ignorance that hang in sullen darkness around degenerate humanity, and point out the way to happiness and glory, by believing in the truth and in the path of obedience to its laws, finding that experience which is rich in corresponding demonstration, and stores the mind with knowledge that discloses to man so enlightened the end of his being in the accomplishment of the sublime and holy purpose of his Creator in his own exaltation to happiness and glory.

Hence we see that the purpose of God was to build up a kingdom of purity, peace, and virtue, combining and embracing in its existence, when developed in its perfections, all the excellencies of heavenly bliss and glory. Thus it would be the Zion of our God, the perfection of beauty, and a bright reflex of the glory of its Divine Author.

To struggle in the accomplishment of this glorious work, the Apostles were sent to preach, Jesus declaring that as his Father had sent him into the world, even so he sent his servants to represent the designs and power of the Father as he (Jesus) represented them. Hence the Apostle declares—"Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." (2 Cor. v. 20.)

From this fact it would seem that if the accomplishment of his work required that all power should be given to him in heaven and in earth, the same necessity existed in relation to the Apostles whom he sent to prosecute the work, showing thereby that the preaching of the Gospel of the kingdom by himself and those whom he chose and

ordained to that work were identical, and for the development of the same grand results, embracing the fulfilment of the designs of his Father in the world's redemption, for his glory and man's happiness, by giving him the light of knowledge instead of the darkness of ignorance, and thus produce and establish universal peace.

(To be continued.)

WITHSTAND THE WILES OF SATAN.

BY H. L. SQUIRES.

The Apostle Paul, in the 6th chapter of his Epistle to the Ephesians, shows very plainly the necessity of having on the whole of the Christian armour, that we may be able to stand against the wiles of the Wicked One, and points out very clearly that as a soldier goes forth to battle, so does the Saint begin a warfare. As a soldier has to be protected against the swords and fire-arms of the foe, so the Saints have need of a like protection against the wiles of the Devil; for, as he says, we have to wrestle "against principalities, against powers, against rulers of the darkness of this world," and "against spiritual wickedness in high places."

Those who enter in the cause of Christ begin a great warfare. They are called the soldiers of Christ, and Christ the Captain of their salvation. They are commanded to have on every part of their armour, in which they are to go forth against the enemies of their salvation, and by which they will be enabled to defeat all their wiles and power.

The Apostle says, "Have your loins girt about with truth." The truth is sometimes put for the Gospel, as in the expression, "obeyed the truth." But in this place it appears to denote sincerity. The two terms are often used together synonymously, as in the expression, "Serve the Lord in sincerity and truth."

There is much implied in sincerity—namely, a determination to serve God without regard to consequences. Our duty to God is paramount to every other consideration. Whatever may be our sacrifices or sufferings, we should not be diverted from our plan. Let our

trials be ever so severe, we should still hold fast our integrity, and adopt the language of the same Apostle and say, "Let none of these things move me."

Sincerity may and often does exist without righteousness; but righteousness cannot exist without sincerity. Righteousness is that actual attainment which sincerity is in desire and practice. It is represented by the Apostle as a breastplate—a piece of armour that was of great importance when in battle. Nor can its importance be more strongly implied than in the words of the Prophet Isaiah. In speaking of Jesus, he says—"He put on righteousness as a breastplate," showing us very clearly that if the Son of God, who could not sin, secured himself against the foe, how necessary it is for the Saints to wear it; for it is evident that, without it, they would be exposed to great danger from the enemy of souls; and when the Saint is aided with this power, his disposition is changed, and he can then resist the powers of the Evil One to which he may be exposed from day to day. It makes sin appear to him in its true form; and, like Joseph of old, when tempted, he can say, "How can I do this great wickedness, and sin against God?" When righteousness thus defends the soul, it will strengthen our weaknesses, and the Lord himself has promised to be a sun and a shield to those who walk uprightly.

The Apostle also says, "Stand, therefore, having your feet shod with the preparation of the gospel of peace." Righteousness always brings peace to the conscience, giving a readiness to do the will of God, and a delight in his law. The path of true religion is a path of

peace and pleasantness. The most self-denying principles or precepts are then regarded as a duty owed to a wise and indulgent parent. True Saints willingly comply with every righteous requirement with cheerful obedience, as dutiful children, only seeking to know the Divine will that they may do it with delight. They are at all times willing to conform to His holy will, believing that he knows best what is really good for them. When this is our condition, we feel that we can lie passive in his hands, and are willing to respond to the counsels of his servants, feeling grateful that we have some one to direct us. We thus feel desirous of putting away every evil, overlooking the failings of our brethren and sisters, and trying to assist them and comfort them in their

afflictions, realizing that we are not living for ourselves alone, and trying to do all the good we can to our fellow-creatures, especially those who are of the household of faith.

The Saints of God who are seeking for the gifts and graces of the Gospel will have them; and the Spirit of the Lord will rest upon them in rich abundance, and they will rejoice in the religion of the Saviour. They will realize the truth of the Saviour's words—"My yoke is easy, and my burden is light."

May the Lord enable us thus to live, that we may ever have on the whole armour of righteousness, till faith shall be lost in sight, and hope be consummated in enjoyment.

HISTORY OF JOSEPH SMITH.

(Continued from page 313.)

The number of members and authorities of each Conference being ascertained as nearly as possible, it was determined that the delegates should represent the condition of each Conference, and what alterations or measures were necessary to be adopted for the wellbeing of each other.

Elder Charles Miller having remarked that he had been challenged to discussion, and had accepted it, it led to some remarks from Elder Ward as to the very little good effected in general by discussions; and that it was beneath the servants of God to turn aside from the path of duty to wrangle and dispute like the people of the world; and that while the professors of modern religion were in a manner devouring each other, the path of the Saints ought to be onward in the proclamation of the principles of truth.

Elder Hedlock agreed with the remarks of Elder Ward, and stated that they were in perfect accordance with the advice of the First Presidency, and that the evil ought to be guarded against as much as possible.

Elder George Mitchelson then arose to state that the work of the Lord in the Liverpool Conference was progressing slowly.

The condition of North Wales being stated by Elder Joseph Martin, it was proposed by Elder Ward, and carried, that Elder Martin be permitted to ordain to the lesser Priesthood such officers as he may feel led by the Spirit to be necessary.

EVENING MEETING.

The meeting being opened by Elder Charles Miller with singing and prayer, Elder John Banks rose to state the condition of the Preston Conference. The Church, he said, had been much harassed, as well as much blessed previously, it having been the place where the standard of the fulness of the Gospel had been first planted in these islands in the last days. It had also been the subject of the attacks of the enemy in an extraordinary manner. Many had also emigrated, and Satan appeared to have singled some of them out for his victims, through whose influence at times much evil had been done; but, notwithstanding all this, the condition of the Preston Conference, with the exception of the distant Branches in the north, was in a much better condition than for a long time past; and he trusted it would ultimately overcome, and be eminently successful in gathering in the honest in heart.

Moved by Elder Ward, and seconded by Elder Charles Miller, that Elder John Banks be ordained to the office of High Priest, to preside over the Preston Conference. Carried.

Elder John Cairns said the London Conference was at present in a good state, the officers united, and the Saints generally rejoicing in the truth.

Elder James Galley spoke on the condition of the Macclesfield Conference, stating that while some of the Saints were not in a

good condition, they had many that were; that there was so much false religion in the neighbourhood that the principles of truth were hard to be received, while the people generally were in much slavery to the landowners, and dared not open their doors for preaching; yet, notwithstanding all things, he still considered they had a good prospect of success, as the officers and Saints generally were determined to be united in rolling onward the work of the Lord.

Elder Crook stated that in the Birmingham Conference they had much union and love; that by experience and discipline, and a little whipping now and then, he had learned what weapon to use in the service of the Lord, in order to be successful, and that was the first principles; for those he found to be irresistible.

Moved by Elder T. Smith, seconded by Elder Crook, that Calthorpe, Leamington, and Stratford-upon-Avon, now included in the Birmingham Conference, be transferred to the Worcestershire Conference. Carried.

Moved by Elder Ward, and voted, that the Branches of Wooden Box, Dunstall, Bradstone, Barton, and Colebille be organized into a Conference, to be called the Derbyshire Conference; and that Elder William Cooper Royle preside over the same.

Also voted that Elder Crook be ordained to the office of High Priest, to preside over the Birmingham Conference.

Also moved by Elder Ward, and voted, that the Branches of Beaufort, Rumney, Tredegar, Merthyr Tydvil, and Aberdare be organized into a Conference, to be called the Merthyr Tydvil Conference; and that Elder William Henshaw preside over the same.

Sunday morning, 7.—The meeting being opened by singing, and prayer by Elder Ward, the business of considering the state of the various Conferences was resumed.

Elder George P. Waugh remarked upon the condition of the Edinburgh Conference—that it was much better than it had been, but that a change of labourers would be of especial benefit.

Elder Ward remarked that, were the officers of the Church of one heart and of one mind, their ministry would be effectual, whether they were assisted by foreign aid or not; that success could never be expected while individuals were seeking the gratification of their own private feelings.

Elder Hedlock spoke on the evil of ordaining officers to sit in council merely, and exhorted the presiding Elders to select only such as had the opportunity of labouring and becoming useful in the kingdom of God.

The mission of Elder John Cairns, voted in the Council of the Twelve in Nauvoo to go to Scotland, was then laid before the

Conference for their acceptance, and confirmed by a unanimous vote.

Elder George Simpson remarked that the Staffordshire Conference was varied in its condition, but much better than some time ago. The influence of evil reports had been much felt by them; but he rejoiced to say that the Presidents of the various Branches were much united.

Elder Blakey stated that the Garaway Conference had been much disorganized, but that it was now progressing; the Conference was very extensive; and that he frequently had to walk over eighty miles to obtain the *Millennial Stars*!

It was moved by Elder Ward, and seconded by Elder Cairns, that Abergavenny, now attached to this Conference, be united to the Merthyr Tydvil Conference, under the Presidency of Elder Henshaw.

Elder Houston stated that the Glasgow Conference was in a good condition, and the officers were united.

It was then proposed by Elder Hedlock, and seconded by Elder Thomas Ward, that Elder James Ure be appointed to preside over the Sheffield Conference, and that he be ordained to the office of High Priest. Carried unanimously.

Elder William Speakman said, in the Bradford Conference, the Saints were much united, and that the prospects generally were very cheering, although some time ago they had been under the necessity of cutting many off.

Elder Reuben Hedlock remarked, that on the practice of cutting off members of the Church; that in many cases it was done in much too summary a manner; that the Elders should bear in mind that they were to be the saviours of men, and not their destroyers. He would admonish them against the establishment of by-laws, which in many cases had been the cause of much evil; and individuals had been separated from the body of Christ for the violation of laws which the kingdom of God never recognized. He exhorted the officers to diligence in their labours, to the practice of righteousness and holiness, that they might secure the esteem of the Saints, and that their counsel might be sought after and be adhered to.

Elder Thomas Ward remarked on the people of God, who, from the darkness that beclouds the religious world, had been brought into the marvellous light of the fullness of the Gospel, wherein we rejoiced, and for which the gratitude of our hearts must ever be offered; and urged the Elders to measure, by this reflection as a standard, the dire consequences of being separated from the Church of Christ.

AFTERNOON SERVICE.

Meeting opened with singing. Prayer by Elder Mitchelson, and singing, when Elders McGuffie and Domville were called upon to administer the ordinance of the Lord's Supper.

The congregation being numerous, and many strangers present, the business of the Conference was postponed, and the afternoon was occupied very profitably by Elders Cairns, Crook, Henshaw, Margetts, and Miller, and Priest Walker, bearing testimony to the truth of the work of the Lord.

EVENING SERVICE.

This service was opened with singing and prayer by Elder Hedlock, who proceeded to address the assembly on the principles of the Church, on his experience for eleven years in connection with it; also on the order of the kingdom of God, and the manner of sitting in judgment on matters that required it. He exhorted all persons to the adoption of the Scriptural mode of settling differences—to the practice of humility, that we might be exalted in the due time of the Lord. He enlarged on the greatness of the plan of salvation—on the importance of the truths committed to the officers of preaching those principles which would prove to all either a savour of life unto life or of death unto death. He admonished them to beware in what manner they handled the word of life, and to take heed that their garments were clear of the blood of this generation. He urged upon them faithfulness in the work in which they were engaged, that they might be found worthy to be endowed with greater power to go forth to bind up the law and seal up the testimony, that the end might come.

Monday, 8.—The meeting was opened by singing, and prayer by Elder John Cairns.

Moved by Elder Ward, seconded by Elder Miller, that Elder Blakey be appointed to preside over the Garaway Conference. Carried.

Voted that Elder Struthers be appointed to preside over the Bedfordshire Conference for the time being.

Elder Hedlock spoke at some length on the duties of the High Priesthood, on the evil of by-laws, and the cutting off of members for the violation of them,—on the honouring of each person in his office, and of the equality of privileges in council enjoyed by the Priesthood; also, on the duties of Priests and Teachers visiting the members, that it be done in the spirit of love.

Clitheroe Conference was stated by Elder Snalam to be in a good condition.

AFTERNOON SERVICE.

Elder Hedlock having called for such volunteers as could go out to labour in the vineyard, Elder James Sloan came forward, and being asked whether he at present wished to go home to Nauvoo, or to labour in the ministry, he declared it to be his wish to go out and preach.

Elder Thomas Margetts having stated that the prospects in Leicester and the surrounding country were of the most encouraging kind, it was voted that Leicester and Nottingham and the surrounding country be organized into a Conference, to be called the Leicestershire Conference; and that Elder Thomas Margetts preside over the same.

Voted that Elder Thomas Harris go and labour about the neighbourhood of Lancaster, under the direction and Presidency of Elder John Banks.

Also voted that Elder George P. Waugh be appointed to preside over the Froomshill Conference.

Voted also that Elder John Johnson be appointed to preside over the Cheltenham Conference.

Voted that Priest William Walker be ordained an Elder, and be appointed to labour in Hull.

EVENING SERVICE.

The meeting being opened by singing and prayer, the appointment of Elder Hedlock, in connection with Elder Ward, to the Presidency of the churches in this land, was read from the minutes of the Council of the Twelve, held in Nauvoo, when the sanction of the Conference was called for and given unanimously.

Elder Ward then proceeded to lay the state of the Presidency in the British Isles before the Church. He remarked that he, in connection with Elder Hedlock, felt the greatest anxiety that the position of the Presidency should be thoroughly understood, and that all the business and proceedings of the same should be conducted in such a manner as to be open to the inspection of all. They were at present labouring under considerable difficulties, in consequence of so many demands made upon their resources by the authorities of Nauvoo, in sending over a number of families at the expense of the means arising from the emigration department. He rejoiced to state that any profits arising from business in Liverpool were to be subject to the order of the authorities at Nauvoo, and that they had given us directions to send all the poor Saints, and that they should truly rejoice in appro-

prising any means in their hands for that purpose.

Elder Walker spoke on upholding the Presidency, and eloquently expressed his confidence in the same.

Elder Cairns spoke on the purchase of the various publications. He remarked that the sale of the publications was absolutely necessary in order that the work of the Lord may roll onward—that it was a great mistake to suppose that, because the Saints purchased the publications, they would therefore not contribute as much for the support of those who laboured amongst them. He was not afraid of this. Only let the Saints be thoroughly imbued with the principles contained in the publications, and he knew that they would be prepared to act in righteousness, and would never forget that the labourer was worthy of his hire. He had found our publications hid up in a cupboard, the Saints not knowing that there were such; but he had made it a rule to take them with him to the meetings, and the consequence was that he disposed of them. Strangers became interested in the principles of truth by their perusal, and the Saints became more open-hearted and ready to minister unto those who laboured amongst them.

Elder Galley spoke on liberality and benevolence being exercised, with full confidence in God, and related several anecdotes illustrative of the subject.

Elder Allen having spoken on the same subject,

Voted unanimously—"That this Conference, now assembled, covenant to stand by and uphold the Presidency in England, by our prayers on their behalf, and also by pecuniary aid."

Elder Hedlock then addressed the assembly on the subject of the publications, and was desirous of taking the sense of that meeting on the same. It was true that the Quorum of the Twelve had advised that the publication of the *Millennial Star* be stopped, and had given him authority to publish a circular as occasion might require; but he believed most sincerely that the stoppage of the *Star* would have a most injurious tendency.

Several having spoken to the same effect, Elder Ward remarked that, if a publication was to be issued at all, it appeared trifling with the interest of the cause to change the name, inasmuch as the Office had received the name of the *Millennial Star Office*, and many letters came to them with that address.

Moved by Elder Cairns, and voted by unanimous acclamation, "That this Conference request the Quorum of the Twelve to permit the continued publication of the *Millennial Star*."

Moved by Elder Ward, and seconded by Elder Webb, that Priest William Bayliss be ordained to the office of an Elder. Carried.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 25, 1861.

THE LAST SHIP OF THE SEASON.

THE packet-ship *Monarch of the Sea*, Captain William R. Gardner, sailed from this port for New York on the morning of the 16th instant, having on board about 960 of the Saints, being, we believe, the largest number of Saints that have ever been shipped upon one vessel. The company was composed of various nationalities—people from Great Britain, Denmark, Sweden, Norway, and Switzerland, &c., &c.; those from the Scandinavian nations being the most numerous. Elder Jabez Woodard was appointed President of the company, and Elders Hans O. Hansen and Niels Wilhelmsen were appointed his Counsellors.

Elder Woodard was called on a mission to Europe at a General Conference of the Church held at Great Salt Lake City, April 6th, 1857. Since his arrival in Europe he has been labouring in the Swiss and Italian Mission, having had the Presidency of that Mission a greater portion of the time. The Lord has been with him in his ministrations, and his efforts have been crowned with much

success; and though he has had much to contend with in that country, in consequence of the little liberty and toleration existing in matters of religion, yet he has been kept out of the power and hands of his enemies, and free from the effects of their wicked machinations.

Elder Hans O. Hansen left the Valley in the spring of 1860, to attend to business in Norway. While there, he laboured faithfully in the ministry. Elder Niels Wilhelmsen has been actively engaged in the Scandinavian Mission, visiting the various Branches and Conferences, and doing all in his power to build up the Saints. Recently he has been acting as President of the Copenhagen Conference.

There are a number of Elders from Scandinavia who have been engaged in the ministry as Presidents of Conferences, Travelling Elders, &c., on board the *Monarch of the Sea*, on their way to Zion; also several who have been engaged in the ministry in Great Britain. Among the former are Elders Jens Neilsen, Gustavus Ohlsen, and Saamund Gudmundsen. Among the latter are Elders Samuel Francis, William H. Kelsey, E. L. T. Harrison, Edward Reid, and Thomas Smith. These brethren have hailed the day of their deliverance—long looked for by them—with much gladness.

Early on the morning of the 16th, before the ship sailed, the Presidency of the Mission, with others of the Priesthood, met with the Saints, and gave them such items of counsel and instruction as were adapted to their circumstances, Elders John Van Cott, Jabez Woodard, and John L. Smith interpreting in Danish, German, and French. An excellent spirit prevailed, and all felt to rejoice. It was a truly interesting spectacle to witness the assembling together of so many members of different families of nations on one ship—no less than ten nationalities being represented—all actuated by one motive, all possessed of one faith, filled with the spirit of love and union, going to Zion in fulfilment of words spoken by inspiration of the Almighty many centuries ago. If signs and wonders would convince this generation of the truth, there would be no room for doubt after witnessing the oneness of faith, the unanimity of feeling, and the singleness of purpose that pervaded the minds of men and women in this company of Saints. Brought together from various nations, educated in different beliefs, with different views and prejudices, they were nevertheless, through obedience to the truth, able to see alike, to rejoice in the one hope, and to move forward, actuated by one impulse, for the accomplishment of the same object; all able to bear the same testimony in their various languages that God had revealed his Gospel in purity and power from the heavens, and had, through his servant Joseph Smith, re-established his Church on the earth in these days. And this has been accomplished through the blessing of the Lord upon the labours of poor, unlearned, but yet Heaven-authorized and richly-endowed men! Men seek for signs, asking the servants of the Lord to show them, that they may believe; yet this is a sign which is comparatively unnoticed, but which ought to be patent to the world, and sufficient to cause them to acknowledge that it must be the truth—the pure Gospel of Jesus—which brings forth such fruits.

The prospects are good, at present, for a heavier emigration next year than we have had this, albeit the present season's emigration is much larger than was anticipated a few months ago. Already, as we are informed by brother Van Cott, have the Saints in Scandinavia commenced to make their preparations for emigration next season. There is but little if any need in that country to preach the gathering to the Saints; they are full of it, and spare no exertions to get off.

The increase there these past six months has been quite as large as all the season's emigration, and prospects are good for a continued accession of numbers. The number which have emigrated this season from this Mission we accept as ominous of good and an indication of improving health. There have been but a few short of two thousand emigrated, and mostly by their own faith and exertions. They have borne a powerful testimony to their neighbours by fleeing from Babylon, and they have also made room for the work to grow and spread abroad. We expect it to increase steadily, extending its influence farther and farther, and embracing within its pale the meek and honest in heart everywhere. It is no time now for the Saints to be asleep on the watch-tower. All the faith that can be mustered should be put into exercise to bring about their deliverance, and not only their own deliverance, but the deliverance of their brethren and sisters.

That the Lord may bless the Saints who have emigrated this season under all circumstances, and preserve them from every danger and from every enemy that may seek their injury, and bring them to Zion in safety to rejoice with the Saints there, is our earnest prayer.

ARRIVAL.—We had the pleasure on Monday, the 13th instant, of welcoming Elder William S. Godbe to these shores. He landed from the mail-steamship *Niagara*. Brother Godbe left Great Salt Lake City on the 29th March on business in the United States and this country, occupying nineteen days in reaching St. Joseph, Missouri, and forty-five days in reaching this point. He was detained some few days in the States. He reports everything as prosperous in Zion. The people are rejoicing exceedingly in their religion, and attending strictly to its duties.

OPINIONS OF THE PRESS.

The following is an editorial article extracted from the columns of an American paper—*The New York Bee*. It would indeed be well for the people of that nation, and every other professing to be "Christian," if they would give timely heed to the Scriptural "rule" referred to.

A REMARKABLE REVELATION—WAS JOSEPH SMITH A TRUE PROPHET?

Paul's injunction to the primitive church was, not to despise prophecy, but to hear all things, and hold fast that which is good. As modern churches profess great reverence for Paul, they cannot object to his rule for the examination of prophecies. The rule Moses laid down for the children of Israel to judge of Prophets and prophecies was the fulfilment of the thing prophesied; and the same rule may be applied to the people of this day who believe the Scriptures. But to the prediction referred to.

A short time since, we were in company with others at a friend's house spending the evening. In the course of conversation, which turned upon the then approaching troubles, a gentleman observed that he had in his possession a revelation given to Joseph Smith twenty-eight years ago, setting forth the condition of things upon which

this nation has entered. He was requested to read it, which he did from a small book or pamphlet published in Washington by Orson Pratt some seven years ago. We requested a copy of it; but as it was the only one the gentleman had in his possession, we could not then obtain it. We have made several efforts since to get a copy of it, and have succeeded in procuring one from a gentleman in John-street, who informed us that it was published in Liverpool in 1851, in a work entitled "The Pearl of Great Price." We take the revelation from a periodical published in Liverpool, entitled the *Latter-day Saints' Millennial Star*. The date of the number before us is Saturday, February 16, 1861. We preface the prediction by a paragraph from the article in which it appears in the *Star* before us. It reads:—

"Twenty-eight years to a day prior to Governor Pickens' proclamation to the world that the State of South Carolina was

free and independent, and owed allegiance no longer to the United States, the Prophet Joseph Smith received the following important revelation concerning the fate that awaited the United States and the other nations of the earth :—

Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come when war will be poured out upon all nations, beginning at that place; for, behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called; and they shall also call upon other nations, in order to defend themselves against other nations, and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war. And it shall come to pass also that the remnants that are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexa-

tion; and thus, with the sword and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations, that the cry of the Saints and the blood of the Saints shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for, behold, it cometh quickly, saith the Lord. Amen."

These people calling themselves Latter-day Saints ascribe our national difficulties to other causes than those held by the people generally. They hold that they have been cruelly persecuted by the States and the nation, and upon the principle which Christ taught—viz: "The measure you mete unto others shall be measured unto you again." We cannot expect to escape the chastisements of a just God, the Great Ruler of all nations.

CORRESPONDENCE.

ENGLAND.

Birmingham, May 7, 1861.

Dear Brother Cannon,—

I feel it my duty to give to you a succinct report of this Conference as I understand it.

The Saints are generally alive to their duties, and are enjoying the spirit of the work to an eminent degree. The presiding Elders are intelligent and faithful men, willing to obey counsel, and to be as fathers to the Saints. The whole of the Priesthood, with but few exceptions, feel determined to exercise the functions of their callings; and I endeavour to encourage them and instil in them the spirit of the Priesthood in Zion. They feel well in their administrations, and God blesses their exertions. I keep them employed as far as I can; and I have no doubt that, when the season opens, thousands will hear the testimony of the brethren in this country.

As I have no Travelling Elder in this Conference but myself, I send good men from here to the several Branches, and

they are well received, and they are doing a very good work. The Saints are happy to receive them, and the lassitude consequent upon the emigration excitement, and so many good Travelling Elders leaving, is removed, and a good work is being steadily performed.

I preach much myself, and I feel much of the Spirit of God in my humble attempts to enunciate the truth, and deliver testimonies to the spirit, virtue, goodness, and salvation of Zion. I will not have an unemployed Priesthood. I show examples of industry in that respect, and I sometimes almost wish that I could divide myself into a dozen pieces, and be engaged in as many places; not that I feel my importance as something superior, but I am anxious to visit and build up the Saints, and use any little influence and power I possess to do good. I have visited several parties who were once with us and possessed honest hearts, but who, through some frivolous cause, have separated; and I am happy to say

that they are generally disposed to obey, and obtain the spirit of the truth, without which, they say, they have experienced but little happiness. I am well received and treated kindly by all.

We are baptizing every week—some that were formerly members, and some who have received the word for the first time. We fully expect to do a good work this year. If we do not, it will not be because we will not try. All are willing and enjoy a good spirit; and I have faith that, under such circumstances, God will own and prosper his own work.

This is an interesting time to us all. The state of the political world, east and west, is momentous to the Saints, and indicative of great results for the advancement of our race, the spread of truth, and the accomplishment of the purposes of God, according to the prediction of the Prophets, both ancient and modern. May we have wisdom and power to accelerate the good work, and effect much good in our day and generation, is my prayer, in Jesus' name.

Yours very truly,
W. G. MILLS.

Nottingham, May 17, 1861.

President Cannon.

Dear Brother,—Matters are moving here just as usual. There is a gradual increase of the Spirit among the people, but the times are still hard with regard to trade. There have been about thirty baptisms in this District since my last to you, and there are more names still on the list of candidates of baptism.

I feel in my spirit to be onward, and that is also the feeling of the Saints generally. Brothers Nelson and Orme, Presidents of Conferences, are feeling well and are labouring with great zeal. Brother Henry Duce, Travelling High Priest in Derbyshire, feels first-rate, and is like a father among the people. Elder Charles Welsh and James Pail are labouring faithfully in Leicestershire Conference. Elder Joseph C. Rich is labouring successfully in the Nottingham Conference, and he will assist me in the financial labours of the District. In a word, I believe that the Priesthood generally begin to feel aroused to their

duties; and my faith is that we shall have a good time this summer. I am thankful that the emigration season is over, and we look forward with fond anticipation to a visit from you to this part.

Ever praying for the blessing of the Lord to be sent upon you, Presidents Lyman and Rich, and all the faithful, I subscribe myself your brother in the Gospel of peace,

JAMES S. BROWN.

London, May 14, 1861.

President Cannon.

Dear Brother,—I have just had the pleasure of an interview with brother William S. Godbe, who arrived to-day direct from Salt Lake City. He seems, though somewhat tanned and weather-beaten, in fine spirits and excellent condition. I received by him several letters, which contain the gratifying intelligence that all are well at home.

He reports the withdrawal of the last fragment of the Federal forces from the Territory, in consequence, I suppose, of some little misunderstanding in the South. But their place, from all accounts, is ere this supplied by a much more powerful detachment. I understand that three distinguished officers who recently left the United States have arrived with all the available force they could muster, who forthwith instituted the most vigorous measures for the seizure of Great Salt Lake City. They are making extensive preparations for a protracted campaign, as it is their undoubted determination to subjugate the entire community. It appears that they have avoided the error of Col. Johnston in neglecting to provide suitably for emergencies incident to winter campaigns; for their commissariat department is most amply supplied with every conceivable requisite, their discipline is most admirable, and they are thoroughly equipped in every particular.

When it is considered that this formidable force, with all its extensive appliances and provisions for a prolonged siege, is already located within the confines of the Territory, the prospect of their speedy dislocation by the militia of the various settlements appears highly problematical.

Yet, strange as it may appear, the people do not seem to be agitated in

the least! And notwithstanding the rapid advance of these Generals with their overwhelming forces, a feeling of unbounded confidence and security, almost inexplicable, seems to pervade the minds of the entire community, (not excepting President Young himself,) which, if it be allowed to continue, will entirely unfit them for any effective opposition to the aggressive movements of the invaders.

Yours truly,

GEORGE J. TAYLOR.

P.S. Since writing the above, I understand that Salt Lake City, together with several places of minor importance, have surrendered unconditionally, and their inhabitants are completely at the mercy of the following commanding officers—viz., General Peace, General Prosperity, and General Satisfaction.

G. J. T.

WALES.

Cardiff, May 13, 1861.

President G. Q. Cannon.

Dear Brother,—By President Jeremy's request, I write to inform you that a Conference was held in the White Lion Hall, Merthyr Tydfil, on Sunday, the 5th inst., a brief account of which may not be altogether uninteresting.

We had three meetings during the day, each of which was well attended. In the afternoon and evening the spacious hall was fully occupied, and a very liberal degree of the Holy Spirit was enjoyed by both speakers and hearers.

President Jeremy, in his opening address, presented before the Conference, in a truly interesting manner, the object for which it was convened—namely, to receive the reports of the Branch President, and to make such changes and appointments as the growing interests of the work in this Mission may demand.

The Branches were then reported generally in good condition, 28 having been baptized during the last three months, and favourable indications of many more being added to the Church.

The time allotted for the afternoon meeting was occupied in transacting Conference business and preaching the Gospel.

The general authorities of the Church

were then presented before the Conference in the usual manner, and were sustained without one contrary vote or dissenting voice, expressive indeed of the unanimity of feeling and sentiment that mankind is capable of attaining unto, through yielding implicit obedience to the pure and unadulterated Gospel of Jesus, and walking in the footsteps of living Apostles and Prophets, whom God hath ordained to bring all true believers to a correct understanding of his Divine character, and of the origin of man and his final destiny.

The following appointments were made by President Jeremy, and voted for by the whole Conference:—That Elder George G. Bywater be his First, and Elder David M. Davies his Second Counsellor in the Presidency of the Welsh Mission. That Elder Thomas D. Rees, late President of the Carnarvonshire Conference, succeed Elder John Davies in the Presidency of the Merthyr Conference, who was released to emigrate to Zion; and that Elder Edward Edwards labour in that Conference with him as a Travelling Elder.

The Saints were then addressed by Elders Bywater and Davies upon various subjects, embracing within them the present duties of the Saints, teaching them to give diligent heed to the sound of "Zion's Trumpet," and to live in the light of our bright proemial luminary—the *Millennial Star*.

President Jeremy followed in a kind and fatherly manner, particularizing the general instructions given, and directing the attention of the Saints to the law of Tithing, building of the Temple, gathering of the poor, retrenchment of Mission expenses, and other kindred subjects, consonant with the instructions given for the inculcation of those just and holy principles upon the Saints who are scattered abroad among the nations of the earth.

The evening meeting was occupied by Elder J. W. Morgan and President Jeremy. Elder Morgan preached upon the first principles of the Gospel in a plain, clear, and effective manner.

The remainder of the time was occupied by President Jeremy, who related his early experience in the Church, the circumstances through which he became acquainted with the principles of the Gospel, and the favourable impressions

that were made upon his mind; also many other interesting incidents that characterized his subsequent history in the Church, bearing testimony to the truth of the Latter-day Work, and remarking that while peace was being withdrawn from the nations of the earth, and anarchy, with all its attendant evils, increasing on every hand, he was thankful that a place had been ordained of God upon the face of the earth where right shall rule and peace prevail.

The Holy Spirit was copiously poured out upon the people. Many of the Saints bore testimony that they had not enjoyed themselves in a Conference so well for several years past, many expressing their desires to do all in their power to spread a knowledge of the truth among their fellow-men, live their religion, and wait the due time of the Lord for their deliverance, which was much nearer than when they first believed.

Conference adjourned.

Not wishing to trespass upon your columns, I conclude, praying that the blessing of Almighty God our Heavenly Father may ever rest upon you, and the Spirit of inspiration ever flow from your pen. I subscribe myself your brother in the Gospel,

G. G. BYWATER.

CHANNEL ISLANDS.

St. Heliers, Jersey, May 14, 1861.

President Cannon,
Dear Brother,—It is some time since we parted at Florence; but I have often thought of you. Although not very familiar in our acquaintance, so far as individuality is concerned, we are nevertheless in the enjoyment of the same spirit, willing to be useful in the hands of God according to our particular calling. I therefore desire to write a few lines to you, hoping that you are in all the enjoyment of health.

I am happy to see from the *Star* the interest of the people in attending the Saints' meetings in England; but I cannot say it is so with us in this part of the country. We have but very few visitors, our meetings being generally composed of the few Saints. It is almost impossible to obtain an audience with anybody. We are not molested in our meetings, but have all the

privileges that we can desire, so far.

I have endeavoured to take some of our French works, and travel through the country, trying to gain a foothold somewhere, but have not been successful. There seems to be no possibility of penetrating the understanding of the people.

As you said, some time ago, examples go further than precepts. We do endeavour to follow the same, and we are united in our efforts. Elder Barnes, President of this Mission, has been out with me and brother Eugene while he has been with us. He would have us suggest anything that would be for the good of the whole. I must say that the Lord has been with us by his good Spirit since we have been here. We have endeavoured to teach the Saints their duties, and the most of them are endeavouring to do all that lies in their power to leave; for they see they are bound to suffer with the wicked, if they do not hasten from Babylon.

There are a few good Saints here, some of whom have been in the Church since first the Gospel was introduced in these islands, about the same time that I was made acquainted with the same under the first mission of Elder Dunbar.

I have endeavoured to persuade them that if they abstained from their strong tea and many other things that they could do well without, and applied their means to their own deliverance, many of them would be able to go home to Zion by next season; and many of them seem determined to do it.

There are in these islands many that had been in the Church, and went to Utah, and have returned. Finding that the riches did not come so fast as they expected, they came back here to make their fortune. They have brought a spirit of slander with them, and that took better with the masses of the people than the truth.

We are situated quite different to the Elders in England. We are among a group of islands, and have to travel in boats, which makes it very expensive. We cannot do so much leg-service as some of our brethren in England have to do.

I can assure you, dear brother, that it is lonesome to be here, as you may

say, shut up in a nutshell. Some might not feel it as I do, having spent some years in the land of freedom. But I feel that it is not my will, but the will of Him that sent me. Since I have been here I have been supported by my friends. They have been very kind to me, but are not disposed to embrace the Gospel. Since I have been in the Mission, there have been a few added by baptism. Those that have been in the back ground I have endeavoured to see, but without effect.

The Saints here are alike generally poor. We have had to sever some from the Church, for they would not refrain from their evil habits, until forbearance was no longer a virtue.

Brother Eugene Henriod has left for his new field of labour, and brother Barnes has left for the island of Guernsey. I was alone, and therefore thought that I would communicate these few lines, praying the Lord to enable me to be faithful in the discharge of all my duties, and to prosper me in all things.

I pray that the ever-shining influence of the Holy Spirit may rest upon you, that you may have power with the Lord to enable you to fill that high and holy vocation whereunto you have been called.

Yours in the Gospel of peace,

PHILIP DE LA MARE.

SUMMARY OF NEWS AND PASSING EVENTS.

AMERICAN.

President Lincoln has issued another proclamation, calling for 42,000 volunteers, 23,000 for the regular army, and 18,000 seamen. A report on Federal relations, very hostile to the Federal Government, has passed the Maryland Legislature. The majority of the committee are reported to be secessionists.

Peru is in an exceedingly unsettled and disorganized state. A revolution is hourly expected to break out.

The West India mail brings further details of the great earthquake at Mendoza, and it is stated that 8,000 lives were lost. Whole families were swept into eternity, and those who escaped are left homeless and starving. The catastrophe cast a gloom over the whole of Chili, as many of the leading families of Santiago, who had gone to reside at Mendoza for political reasons, have perished.

GENERAL.

Advices from Perugia, Italy, state that a violent shock of an earthquake was felt in that territory on the 8th instant: several persons were killed. A letter from Rome states that the Emperor of Russia has written to the Pope, begging him to issue a brief to the Polish Catholics. Enlistments of soldiery for Bourbon service and the

vexatious interference of the police continue at Rome. The Bourbon party at Rome are preparing fresh expeditions to the Abruzzi. Naples and the provinces are quiet. 100,000 ducats, destined to pay the reactionary bands, have been seized at the house of a person attached to the Bourbon party. A depôt of spoil, the result of the late plundering expedition of the reactionary bands, has been discovered at Isernia.

Intelligence has been received from Glarus, Switzerland, to the effect that that town has been in flames. More than 150 houses have been already destroyed, including public buildings and even several fire engines.

The news from New Zealand announces that things were looking more pacific. An armistice of 48 hours had been granted to the natives. The latest accounts from Taranki are to the 12th March, and up to that date there had been a continued interchange of shots with the enemy. The tactics of General Pratt had for some time been drawing them in. The Maoris, on every occasion, had been repulsed with loss.

A board of foreign affairs has been established by the Chinese Government, which is regarded as a very important step, and as an official abandonment of the old principle of refusing to have intercourse with other nations on terms of equality.

VARIETIES.

MAXIMS FOR MARRIED LADIES:—"1. Avoid all thoughts of managing your husband. 2. Never try to deceive or impose upon his understanding, nor give him uneasiness; but treat him with affection, sincerity, and respect. 3. Remember that husbands at best are only men, and subject, like yourselves, to error and frailty. Be not too sanguine, then, before marriage, or promise yourselves happiness without alloy. 4. Should you discover